Middle East MI
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that these patriarchates are "autocephalous" and independent of each other. The so-called "Ecumenical" Patriarch of Istanbul has never been more than *primus inter pares*, and frequently not even that. Following this pattern, Orthodox Churches in Europe have developed autocephalous patriarchates following national lines.

The strength of the Middle East patriarchates was maintained under the Ottoman Turks who established a system (the *Millet* system) whereby the Christian communities were set apart as more or less autonomous theocratic units, somewhat analogous to the supposedly theocratic rule of the Sultan who was also the Caliph of Islam. At first, the Muslims, understandably enough, lumped all the Christians together and called them "Ruum," after the Arabic name for the Byzantine (Eastern Roman) Empire (Bliss, 1912, p. 22). At present, the Lebanese Orthodox still call themselves Ruum. However, this is often confused with "Ruumi," the popular designation for the Maronites (because of their connection with the Roman Catholic Church). Consequently, the Orthodox often refer to themselves as "Urtuduksiyyi," a term which, like "Qustanṭiinuubl," does not roll easily off Arabic-speaking tongues.

ME 791 L 794

Although it has an elaborate hierarchy of patriarchs and bishops, the Orthodox Church on the local level is notable for what might be called "independent congregationalism." This is characteristic of the Jews and most Protestants, but it is in striking contrast to the authoritarian Roman Catholic organization. "Considered externally, all orthodox churches represent free communions. Within the bounds of the oecumenical-orthodox rules of doctrine, regulation and cult, every separate orthodox church is free in its inner life and management" (Zankov, 1929, p. 24).

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What Zankov says of the Church in general is certainly true of its Arab members among whom local particularism is a conspicuous trait. Tannous says that the church in the Arab village is identified with the village rather than with the outside hierarchy which, in its turn, has very little to do with the village. The priest is a village member, chosen by the villagers, and after his ordination he is left very much on his own. He takes an active part in village life, working his own land if he has any. He is usually married (Tannous, 1944, p. 341). Zankov gives a similar picture of the orthodox priest in general, and he says that the "priests' service in no wise lifts them to a higher order, in which they are changed to another kind of person, or into other kinds of beings who stand between the world of God and the world of man" (1929, p. 86). And again: "The priests have never been themselves an object of faith in the Orthodox Church" (*ibid.*, p. 87).

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Churches and Shrines. The church of Mar (Saint) Sarkiis in Munṣif is a long, low structure with a flat, concrete roof, and an open belfry (very typical in style of Lebanese village churches). The altar occupies the northeast end. There are two doors in the west wall, one for men, the other for women. In each of the three free walls there is one very small window high up. The ceiling is a barrel vault, plastered, painted pale blue, and speckled with small gilt stars. At about eye-level,

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running around the room, a design with a cross motif has been impressed into the plaster, evidently with a rocker-stamp device. The altar, a stone table, is recessed in a niche and is surmounted by a wooden canopy supported on four posts. It is not possible to make out its details very well because the sanctuary (*baykl*) is rather effectively hidden from the congregation by the ikonostasis, a wooden partition about eight feet high running across the entire width of the wall. There are three doorways, closed by curtains, in the ikonostasis, each with one step up. The ikonostasis is surmounted in the center by a large, ornate gilt cross. Immediately beneath this, and extending the length of the ikonostasis, is a row of pictures in gilt frames, with Jesus in the center, flanked by the Apostles. Between the three doors there are pictures of various saints. All the pictures are in Byzantine style. The rest of the ikonostasis is ornamented with pilasters and panels and is painted in rather bright colors—brown, red, yellow, and blue. Just below the pictures of Jesus and the Apostles, there are four projections, somewhat reminiscent of gargoyles, each terminating in a representation of the human hand. From each is suspended a small, oil lamp.

Hanging from the ceiling in front of the ikonostasis are several small crystal chandeliers. Beneath these, on the floor, are two lecterns (flat-topped, square, wooden tables) and two huge brass candlesticks which rest on triangular bases. Each is about four feet high, surmounted by a cylindrical representation (blue) of a candle which is about four feet high. Real candles are inserted into the tops of these. Along each side wall there is a row of high wooden stalls, reserved for the women, and in the middle of the floor some wooden benches.

The priest is a Munṣifi and has held his office for twenty years. His predecessor (now in his nineties and entirely inactive) was from Shaykhan. There is a priest in Burbara, but he also is largely inactive by reason of age. The priest at Munṣif serves his own village and also the others in the Qurni when he is called to them. During the period of this study, a young man was installed as priest in Jiddayil. The priest wears his long black cassock and tall, cylindrical black hat on all occasions, even when he is out in the fields supervising, and partly contributing to, farm work. A full beard and long hair tied up in a bun behind also are insignia of his office.

Each shrine (*dayr*) has the interior arrangement of a church, with altar and ikonostasis. Mar Maama is not in good repair, and no longer contains any perishable equipment. Mar Jurjis and Mar Mukhail, however, are fully equipped inside. Figure 2 indicates the way in which the shrines are isolated from each other and from the village. Each shrine (as well as Mar Sarkiis) is surrounded by land (planted to olives and grapes) which from time to time has been donated in sections by private citizens as *waqf*. Mar Maama, though the building itself is believed to antedate the present village, is surrounded by a sizeable extent of *waqf* donated mostly by Maximal Lineage C, and the site is in the segment of land originally allotted to that lineage. Mar Jurjis and Mar Mukhail are in an exactly similar

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position with respect to Maximal Lineages A and B, respectively, except that these shrines themselves were built after the founding of the village—"at least two hundred years ago." However, there are two kinds of *waqf*. The more common is land (or other property) given to a religious institution often in fulfillment of a vow, and its usufruct is reserved for religious purposes. In other words, it is an endowment. There is another kind of *waqf*, also, however, and this is represented in Munṣif by Mar Jurjis and its *waqf*. In this case the *waqf* is a sort of family trust. The usufruct of the land is reserved for the family or lineage (in Munṣif, A,III) which originally established it. Only when and if the lineage dies out is the property turned over to a religious institution. The Caliph Omar (A.D. 634–643) is credited with the invention of *waqf*, but actually the Byzantines had similar legal forms (Bonne, 1948, pp. 199–220). It happens that the present priest belongs to A,III, hence he would derive some income from Mar Jurjis even if he were not the priest. He is also the custodian of the other *waqf* lands, and the income from them is his. The disposition of *waqf* income is not made in this way everywhere, but this arrangement makes a sizeable contribution to the support of the priest and his family. In addition to being paid fees for performing rituals, the priest is also supposed to receive an annual contribution from each head of a household.

Some villages have religious schools attached to the church, but in Munṣif formal religious instruction is conducted by the priest periodically in the village school. For the most part the religious instruction of the children is left to their parents.

SCHOOLS

"Many village communities in Lebanon have what amounts to or approximates universal literacy" (Matthews and Akrawi, 1949, p. 407). Munṣif is certainly one of these, and its condition is due to a long-standing emphasis on education.

In the village itself there are two schools, the government school and the "national" school. The government school is part of the government educational system. Instruction is free, except that the students must provide their own books. There are about seventy students and two teachers, both, at the moment, members of the village (A,V and C,XX).

The Lebanese public school system is based on the French, but it is incomplete. There is a fairly good distribution of public elementary schools, like that in Munṣif, which offer a six-year program (recently shortened to five years) at the end of which the student receives a *certificat*. There are some public schools (mostly in large towns and cities) which carry the process about three years further, a *brévet* being granted at the end. The student who wishes to continue his education beyond the *brévet* must do so outside the public school system, and he has three courses to choose from (Matthews and Akrawi, 1949, pp. 417–18). He may choose

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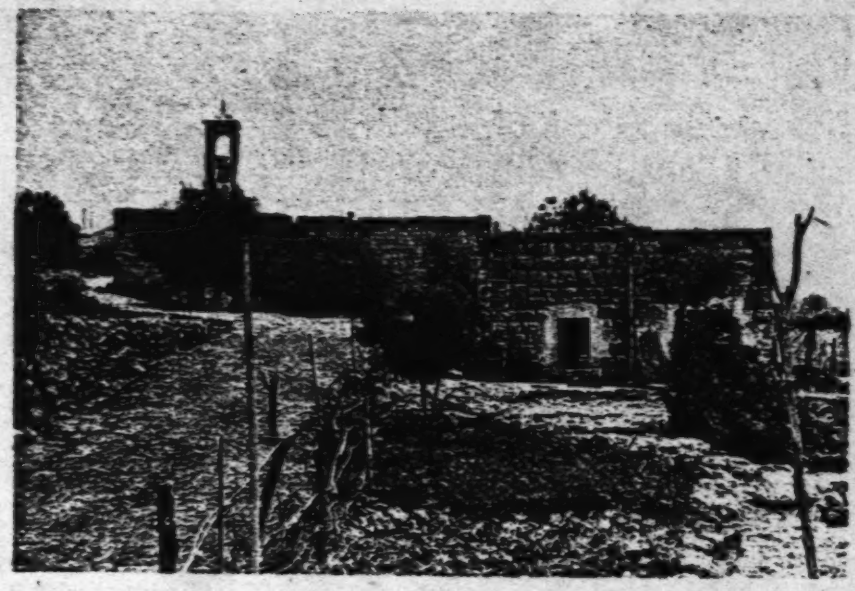

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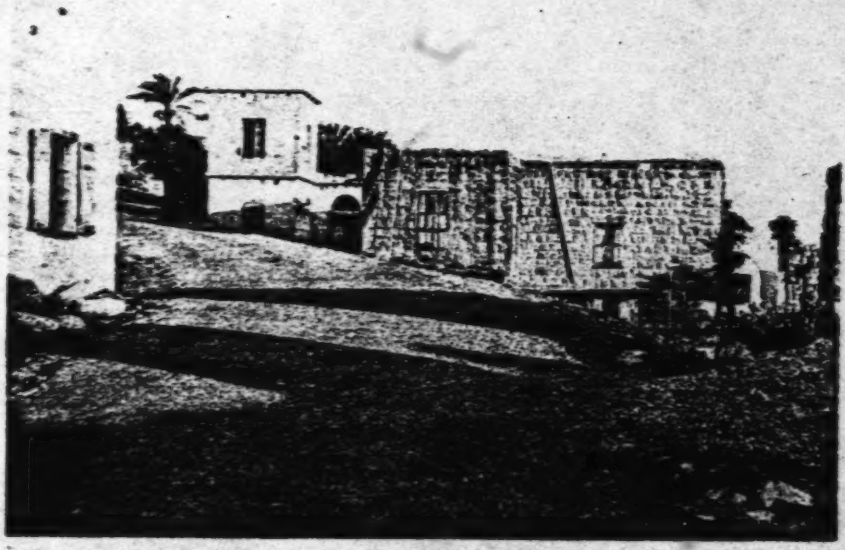

THE CHURCH, AND TWO STORES

following p 191 (7)

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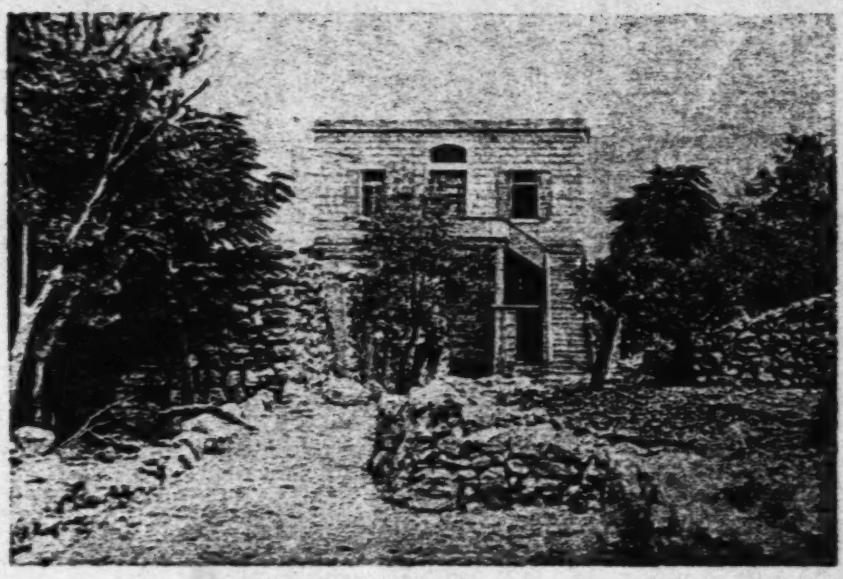

THE SCHOOLS

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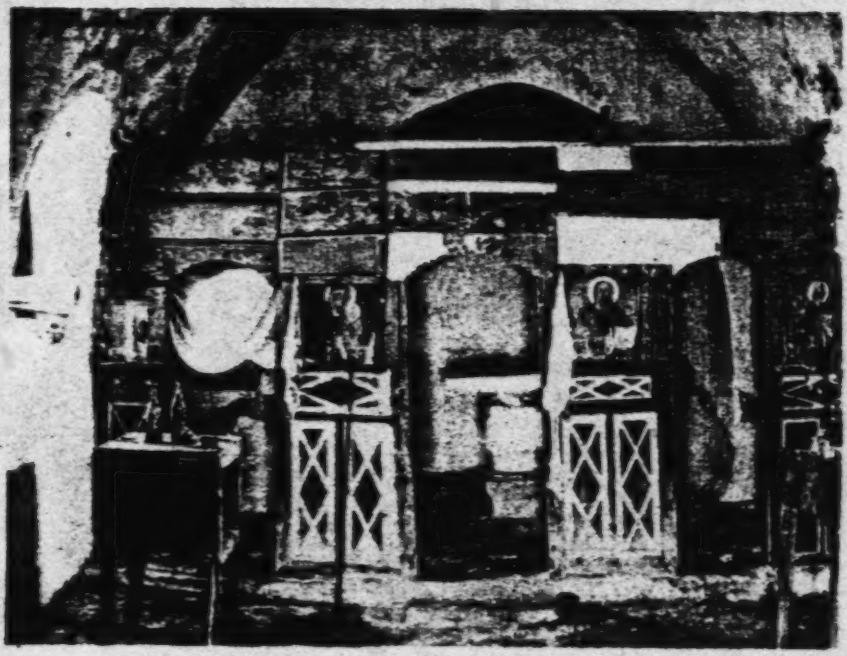

following p 191(9) MAR MUKHAIL SHRINE

water supplies are not only inadequate and unsafe, they are also unhandy. In all cases the source is outside of the dei'ah and may be a mile or more away. This necessitates a long walk on the part of the women who carry the water in jugs to their homes.

One of the major items included in plans for the improvement project is that of furnishing domestic water to the villages. A well has been drilled near Loubya by the Technical Cooperation Service and it is planned to pump from it to a reservoir to be built on a high point. From here a pipe line distribution system will furnish water to fountains in each village.

In each of the five project villages, the persons interviewed stated that the nearest doctor, nurse, or hospital is located in Saida. Only Loubya reported having no midwife. Sarafand reported two midwives while the other three villages each has one midwife living in the village. It is beyond the province of this report to report upon the qualifications or training of the local midwives.

Schools

The information on village schools in the project area was secured from the local teachers (Table X). All of the project villages have government-run elementary schools, with the exception of Loubya. Loubya has no schools while Saksakiyah has a privately-run school as well as the government elementary school. While the school in En-Nsariyah has two rooms, the remaining ones are simple, one-room affairs. None of the villages offers education beyond the elementary level. Such higher education, however, is available at Saida or Beirut.

The number of pupils in each school varies from 20 in the private school of Saksakiyah to 100 in the 'Adloun government elementary school. This latter school is the only one reporting two teachers. The one classroom is usually small and the children sit, closely packed, at their desks. It is interesting to note the breakdown of the students according to sex. While 247 students attend the five schools, only thirteen of these are girls. The Shee'ah Moslems do not encourage their daughters to attend school. They feel that it is a hindrance to a happy marriage and often encourages disobedience to one's elders.

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TABLE X

SCHOOLS

(Data from local teachers)

FIVE KASMIE RURAL IMPROVEMENT PROJECT VILLAGES

WINTER, 1952

DEI'AH	SPONSORING AGENCY	KIND E.H.S.	NUMBER OF TEACHERS	ANNUAL PAY	NUMBER OF ROOMS	ANNUAL RENT	PUPILS FROM VILLAGE MALE	PUPILS FROM VILLAGE FEMALE	PUPILS FROM OUTSIDE VILLAGE MALE	PUPILS FROM OUTSIDE VILLAGE FEMALE	TOTAL NO. OF PUPILS
Sarafand	Government	Elementary	1	1400	1	100	50	0	0	0	50
Sakzakiyah	Government	Elementary	1	1800	1	50	25	0	0	0	25
	Private	Elementary	1	350	1	60	20	0	0	0	20
Loubya	No School		—	—	—	—	—	—	—	—	—
En-Nsariyah	Government	Elementary	1	1700	2	110	35	3	4	0	42
'Adloun	Government	Elementary	2	1600 1700	1	250	100	10	0	0	110
TOTAL			6		6		230	13	4	0	247

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Above: Some of the students in the preparatory department of the American University of Beirut, some in native costumes, some in Western clothes. These youths come from various parts of the Arabian peninsula.

Below: Students approaching Bodenheim Hall of the American University of Beirut. This building, erected in 1910, was the gift of John D. Rockefeller, Sr.

Following P. 456 (a)

Lisbon mill

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Above: This view of the campus of the American University of Beirut shows the central location of its location. At the left is the observatory and at the right College Hall. Below: Jamestown School for Boys, Tripoli, Lebanon. Upper classmen in a tennis match. Outdoor sports are prominent in this school; all students participate in some sport.

following D-456 (b)

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Above: A teaching class in a village primary school, Kalimantan, Indonesia
Below: A village primary school, Indonesia

Following P 488 (2)

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following P. 488(B)
P 488B